



Youth

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The National Monthly For Ukrainian Catholic Youth

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Ukrainian Catholic Youth Organization



The Holy Family Church in Winnipeg (See page 9)

Youth . . . The Golden Age of Opportunity

YOUTH

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Many people throughout the world joined Catholics in their mourning of the death of Pope John XXIII. Though his reign as a Pope was only for a few years, yet in this period his contributions and influence have been known and felt among the people. His continual plea for peace and Christian brotherly love has brought a closer un-

derstanding among the Catholics and non-Catholics

Due to the Ecumenical Council which took place last year in Rome, religion has been discussed more freely of which has led to closer unity and love among the various denominations. It is hoped that with our prayers and God's will this work will continue.

Opinions Across Canada

1. Should Canada have nuclear arms ?

	YES	NO
St. Basil's Sr., Edm., Alta.	X	—
Yorkton, Sask.	21	8
St. George's, Saskatoon	26	16
Holy Family, Winnipeg	9	3

Club's view point from Yorkton, Sask

A majority of our club agrees on Canada having nuclear arms. For reasons — to protect Canada and to widen careers in electronics. In case of a war United States would be the first to come to the aid of Canada.

If another war should arise, Canada will not be left out but will be attacked. If this occurs, what will Canada fight with or protect herself with if she does not have nuclear arms.

Since Canada has armed forces overseas, she should provide them with sufficient and suitable supplies. Canada will not be able to continue this if she does not have nuclear arms.

2. Do you speak mostly in Ukrainian to your parents ?

	YES	NO
St. Basil's	—	X
Yorkton	8	23
St. George's	8	34
Holy Family	3	9

Club's view point from St. Basil's,

We should speak the Ukrainian language because our parents speak it and perhaps some do not understand English very well. Since Ukrainian is not spoken in the business world it is a very good practice to do so at home. It is a very good idea but since it is spoken so infrequent the words do not sound right and therefore English is spoken.

3. Have you tried to interest any non-Catholics in the Catholic faith within the past year ?

	YES	NO
St. Basil's	—	X
Yorkton	12	22
St. George's	19	23
Holy Family	4	8

Club's view point from St. George's Saskatoon.

1. The Catholic party should not bring up the subject of his Faith, as this may be resented and do more harm than good. If a non-Catholic opens the topic of religion, then the Catholic should feel free to answer questions to the best of his or her ability.

2. One method of spreading our Faith is to invite any young person who shows the slightest interest in Catholicism to the Club functions, so he can see for himself how we conduct ourselves and what we are trying to do to promote the good of society by being active U.C.Y. members. Also invite them to accompany us to Mass or other church functions, explaining to them what is taking place.

3. In order to accomplish the above objectives, a refresher course in everyday Catholic practice and doctrine should be put out by the Church, enabling those of us who have never learned, or have forgotten, just what our Faith stands for, so that they are able to explain our Faith when questioned, or defend it when it is attacked by non-Catholics.

4. Do you read the Editor's Chair in the YOUTH Magazine ?

	YES	NO
St. Basil's	X	—
Yorkton	4	28
St. George's	37	5
Holy Family	2	3

5. Do you feel your Club is contributing fairly to the YOUTH magazine, e.g. articles, pictures, press fund, etc.?

	YES	NO
St. Basil's	—	X
Yorkton	25	6
St. George's	42	—
Holy Family	—	12

Club's view point from Holy Family.

In the near future we hope to contribute to this magazine.

6. Do you smoke ?

	YES	NO
St. Basil's	—	X
Yorkton	18	12
St. George's	31	11
Holy Family	7	5

7. Have you ever considered a religious vocation for yourself ?

	YES	NO
St. Basil's	—	X
Yorkton	7	16
St. George's	9	33
Holy Family	7	5

Spirituality in a Youth Club

By Father B. Dzurman

It is indeed a privilege and a pleasure to have the opportunity of addressing the delegates and guests at this Ukrainian Catholic Youth Convention. You are here in order to discuss the problems that confront the youth today and to come up with some very practical conclusions which will be put into effect in your respective clubs.

But before a practical program could be devised our youth must first realize that in the not too distant future they will have to take their rightful place in the world as leaders, leaders in a society that desperately needs strong Christian leadership.

And so at the very outset you should be cognizant of the fact, that the world which you will have to face is a new world because the world that your parents know is crumbling before your eyes and the civilization that it produced is rapidly vanishing.

To us living in the relative quiet of the Canadian way of life, the signs of

this historic change are much less striking than they are to those living in other parts of the world. There is no evidence here, of slave labor camps, of mass deportations, of the dreaded secret police, of the suppression of speech, of the knock on the door in the dead of night, of the inhuman tortures and liquidation of the so-called enemies of the people, of the closing and confiscation of the churches and schools, the expulsion of nuns from the hospitals and the institutions of mercy — no evidence here of the gigantic drive to instill hatred into the minds and hearts of men, women and children.

Yet there are signs that all can see even here at home, unmistakable signs that must give us pause and concern. Perhaps the most significant of them is the widespread indecision and confusion among the masses of people in the face of the world crisis that has engulfed us all. It is indecision and

confusion that springs from indifference in some cases, from a lack of Christian leadership in others. In any case it is symptomatic of a society that is on the defensive and may be weakened from within as well as from without.

Seeing this sad and even alarming state of affairs in the world, the Holy Fathers during the past century have been ever insistent that lay people take their important place in the renovation of society. The Popes are placing their hopes for restoring the world to Christ and His teachings chiefly on you lay men and women.

The late Pope Pius the XII of happy memory at a Congress of the Lay Apostolate said: "No one is permitted to be idle and lazy while so many evils and dangers impend, and while those who are on the other side are working so hard to destroy the very basis of Catholic religion."

In this drama we cannot be mere spectators. We must understand and assume our place in the world, God's world, in and with Christ who wills to perfect it through us, His disciples and members. This is His role for us, this is our vocation. None other can or will take our place in advancing God's interests, our own welfare and the good of the innumerable members of God's human family.

This, my dear young friends, is the challenge that the Church places before you. Now in order that our youth be prepared to meet this challenge and take their place in society as dedicated Catholic leaders, they must be enlightened young men and women, of deep faith, high ideals and irreproachable integrity, whose lives and activities are imbued with Christian principles of life. In short they must be enlightened and practicing Catholics or as the

slogan for this Convention puts it "Catholics in action, not only in name."

Now the question is, how can our UCY Clubs develop men and women of such calibre?

Before answering that question, it is important to see just how spiritual our youth is, because after all we must take youth as we find them, not as we would have them to be, or as we imagine they are.

In my experience with young people, I would say that at heart they are good, however, in many cases they do not take their religion very seriously. A rather alarming number do not attend Mass regularly, nor receive the sacraments. There seems to be a great degree of variation between the usually small number who are devout in their religious practices and the many who seem to have no appreciation of the Faith. And yet I can honestly say that our youth are sincere.

Many reasons can be forwarded for this apathy to religion on the part of so many young people. One of the contributing factors might be the neglect on the part of the parents to educate from the earliest years a solid Catholic sense of values and principles. Another factor would be that most of our young people never attend Catholic schools. It does not help much either when some of our clubs fall down on the job and deteriorate to a group whose chief function is to run dances which in many cases are not successful anyway.

But what ever the cause is, the fact remains that a U.C.Y. Club executive and the spiritual director, find themselves with a pretty real problem. How do they go about lifting youth from where they find youth, to where youth ought to be? In other words how can they bridge the gap between Catholic

youth in name only to Catholic youth in action?

There are two ways of raising the spirituality of our youth. The first is indirectly, by spiritualizing all the activities of the club and second, directly, by sponsoring distinctly religious projects.

Let us take the first way, i.e. the indirect method; by spiritualizing all the activities of the Club.

We must understand that religion—formal religious practise and devotion, yes even prayer, do not come by us naturally — we arrive at a taste for these holy things the hard way. Therefore, it is not possible to make indifferent youth, fervent Catholics all at once. It takes time and a great deal of patience. It must be made easy for them.

The way it is done is by permeating spiritual values into the athletic, cultural and social activities of your club. It is this that makes us different from any other youth organization. Some of you might be surprised to know that the Church has no interest in any youth project or activity unless the project contributes to the sanctification of the souls of the youth participating.

After all what reason is there for you to spend many evenings of your free time organizing a dance when the downtown ball room can offer a "name band" for all the dancing youngsters could want. The City Recreation Dept. has a better athletic program than your club can offer. A travel agency can organize a ski trip better than you can, and so on.

But none of these mentioned can provide religious training in these activities. None other than the U.C.Y. can provide Catholic dances, Catholic athletics, and Catholic recreation. In other words all the recreational, social and cultural projects of the U.C.Y.

Club must have a spiritual base.

Now here are some concrete examples of how this could be done. In one club it has brought to the attention of the pastor that during the socials there was often rough language, indecent stories going around. At the next meeting the spiritual director told the members that he is giving each one a card with new rules which must be kept. When the members got their card they found the Ten Commandments printed on one side and the Eight Beatitudes on the other. It didn't take the guilty ones long to get the hint.

Now how to spiritualize dances? One spiritual director had the habit of giving a five minute talk to the young people at each dance. He found that that didn't work so well. But the big hallowe'en dance was coming up. A suggestion was made that instead of hanging goblins, pumpkins and witches around the wall, the silhouettes of different saints be cut out of black paper and attached to the walls. For a floor show a quiz program was used, which gave tips about the saints depicted. The couple identifying the greatest number of saints received a prize. Did it work? After the dance was ended the young people were still discussing the different saints.

One C.Y.O. club in a big city decided to spiritualize the New Year's Parties. They planned this on a grand scale. On New Year's eve a banquet was held at 7 p.m. with an excellent guest speaker. By 9 o'clock everyone was dancing to a good orchestra. They had all the New Year's trimmings. At midnight everyone went upstairs to Church where Mass was celebrated, most of the participants going to Holy Communion. Was it a success? Some 400 couples fairly jammed the place.

Time does not permit to give you

more examples of how it is possible to spiritualize the different activities of your club. As a matter of fact I understand the Youth Department of the N.C.W.C. in Washington has a pamphlet full of such examples.

Now let us see what type of distinctly religious projects could be profitably sponsored by the U.C.Y. Clubs.

In dealing with Youth, I have often thought of the age old axiom, "You can fool some of the people some of the time, but you can't fool all the people all the time." Experience has led me to believe that when it comes to "sugar-coating" Catholic activities for youth, they will not be fooled any by the frosting. They sense immediately that for some reason or other they are not sampling the real meat. Give knowledge of God to our young people straight, so that the love of Him can fill their beings, thrill them and awaken an enthusiastic zeal which only the young and the young-at-heart can experience and which carries over into all of their other activities including the cultural, social and athletic.

For this reason retreats and days of recollection should be planned. You know in this topsy-turvy world in which we are living, it seems that you always have to be on the run. Someone once said, "Sometimes we spend so much time doing things that we forget what we are doing."

It is during a retreat that we stop that rushing around and seriously look at ourselves, our activities, our relations with others to see whether they are in line with God's law. A retreat is a necessity if we wish to have our youth appreciate and live their faith. At these retreats I have seen confused minds give way to ordered thinking, unhappiness replanted by peace.

You see, our youth unfortunately, don't always recognize the necessity

for spiritual activities. The world takes a terrific toll of youthful hearts. To draw these hearts closer to Christ and away from the snares of the devil, the U.C.Y. leaders must give youth the opportunity to withdraw from the world for a short time at a retreat, to discover how they stand in the sight of God.

I guess most of you know there are closed retreats for girls in Toronto every year during Lent. This year's retreats are now in the process of being organized. Your club can do nothing better than to get right behind these retreats, put forth every effort to get every girl to make a retreat this year. If you do this, you will have a better and a more active club.

Now, where a closed retreat is impossible many clubs organize open retreats or days of recollection in their own parishes.

It is true that a retreat or a day of recollection is not easy to organize and so all the channels must be exhausted. Here is how they did it in the town of Wallingford, Conn. A few weeks in advance the retreat was announced from the pulpit, in the newspapers, over the local radio, by penny post card, through the parish bulletin, and finally on the day before the retreat through a phone campaign by the Women's Club. The result. About everybody turned out. Since a top-notch retreat master had been obtained the experience was a memorable one for all the Catholic youth in that town.

Because much good emanates from a U.C.Y. retreat that causes the youth to want to live according to right Catholic principles, there arises a necessity for assisting the boys and girls in preparing for their life's vocation. To fill this need the U.C.Y. Clubs have at their disposal marriage clinics, pre - cana

conferences, and vocational institutes.

In addressing a group such as this, there is no need to delve into statistics that show the horrible state of marriage today. Suffice to mention that divorce is still rampant, separations are still increasing, broken homes are not mended, juvenile delinquency is causing concern to church and government authorities. However, in dealing with youth we can't just tell them what is wrong, we have to show them what is right. The true picture of marriage must be unfolded for them. They must be taught that Matrimony is a sacrament, a treasure-house of grace. The false philosophies of marriage must be debunked and "God's plan of life" must be given to Youth as the answer to the riddle of achieving a successful marriage.

There is a tremendous need of getting to our youth, with the proper concept of company-keeping and marriage before their minds are filled with improper and erroneous ideas gleaned from the radio, newspapers and magazines.

There are many ways of imparting pre-marriage knowledge to the members of the U.C.Y. For example, a series of four lectures can be given one each week. One series is given for girls, and then followed by a series for boys. Keep in mind, we are speaking of those who are not engaged but rather those seniors in high school and those who have been graduated from high school. Subjects of the lectures are as follows: 1. Marriage as a career — given by a priest. 2. A Catholic doctor looks at marriage — Doctor. 3. Making the house a home — given by a Catholic couple. 4. The marriage code — given by a priest.

I am sure that much good would emanate from such a series of conferences if it were sponsored by a U.C.Y.

club.

Besides this every U.C.Y. club should make arrangements to have at least one talk a year to boys on vocations to the priesthood, and to girls on the vocations to the Sisterhood. The greatest difficulty that our Church has to face today is the lack of a sufficient number of priests and sisters. The U.C.Y. should be a source of vocations to the religious state.

All U.C.Y. Clubs should also sponsor a series of talks on the Ukrainian Catholic Rite. It is pitiful to see so many of our young people belonging to Roman Catholic parishes in spite of the fact that this is contrary to all the laws of the Catholic Church. The U.C.Y. should develop among the members a real pride in our rite, traditions and culture.

Now the basis for all these spiritual projects should be Christ in the Holy Eucharist. If in our clubs a real love and devotion to the Holy Eucharist is cultivated, if our members receive Holy Communion regularly and frequently, then they will become zealous Catholic leaders in the world that needs such leadership.

My dear young friends: while discussing the problems of youth at this convention and later on working hard to put into practice in your respective clubs the decisions that you arrived at, remember that your youth work is very important not only for the young people themselves but for the world today, for our Church and our people.

In conclusion, I can do no better than to read the stirring appeal to youth by the late Pope Pius XII himself: — "In our time the Christian conscience is faced with the condition of a great number of men whose most precious possessions: faith in God, supernatural life and the salvation of their souls are in grave danger. At

this decisive point in history, present conditions demand the lay apostolate more strongly than ever.

What is needed is the "active" presence of pioneers who are fully conscious of their double vocation, as Christians and humans, and who are bent on assuming their responsibilities to

the full, knowing neither peace or rest until they have transformed their environment of their lives to the demands of the Gospel.

It is in this sublime task that Christian leaders trained in the apostolate are called to share."

Coming Events in Toronto Diocese

June 30 —

July 14 —

U.C.Y. Leadership Courses — St. Basil's College, Weston.

June 30 —

First U.C.Y. Northern Reunion — to be held at Rouyn - Noranda Quebec. Timmins, Val d'Or, Kirkland Lake and Rouyn U.C.Y. locals participating.

July 6 - 7 —

Nomination and Organizational Committees of U.C.Y. Diocesan Convention meet at Weston, Ontario, St. Basil's College. All locals participating

August 31 - Sept. 1 —

Ukrainian Catholic Congress-Toronto Eparchy - U.C.Y. Diocesan Convention, Toronto Ontario. Program, Saturday, August 31:

8:00 a.m.—Mass, St. Nicholas Parish.

9:30 a.m.—Registration, Royal York Hotel

10:30 a.m.—1st Session — U.C.Y.

Diocesan Report

Nomination - slate of officers

Organization - program

Discussion

1:00 p.m.—Lunch

2:00 p.m.—2nd Session - Uk. Catholic Council, Toronto Eparchy

U.C.C. Report

5:00 p.m.—U.C.W.L. Diocesan Executive report.

U.C.B. Diocesan Executive report

U.C.Y. Diocesan Executive report

Introduction of new Diocesan ex.

Presentation of Bishop Borecky Trophy to most active U.C.Y. local in Eparchy.

6:30 p.m.—Banquet, Royal York Hotel, Canadian Room in honor of Bishop Borecky, 15th Anniversary of Toronto Eparchy; Bishops, Byzantine and Latin Rite; Government - Federal, Provincial and City dignitaries; Uk. Catholic Organization representatives, etc.

9:00 p.m.—Dance, Ontario Room, Royal York Hotel.

August 31 - Sept. 1

Sunday, September 1st:

10:00 a.m.—Pontifical High Mass, St. Basil's College, Weston.

3:00 p.m.—Concert - in honor of His Excellency Bishop Borecky 15th Anniversary of Toronto Eparchy.

7:00 p.m.—Weiner roast - U.C.Y. delegates and guests - St. Basil's College, Weston.

Has Your Subscription

EXPIRED ?



PLEASE

RENEW NOW!

Holy Family Church In Winnipeg

(See Cover)

This new Ukrainian Catholic Church in Winnipeg was officially opened and blessed Sunday, March 24, 1963 by His Grace Archbishop Metropolitan Maxime Heremaniuk assisted by the Winnipeg Clergy. Among honored guests present were Most Rev. Archbishop Maurice Baudoux, Archbishop of St. Boniface, Archbishop Bernard Flahiff, Archbishop of Winnipeg, Premier Duff Roblin of Manitoba, the Hon. Gurney Evans, Minister of Natural Resources of the Past Government, other Church and Government representatives. After the church ceremony, a dinner was served in the new church auditorium, at which about 700 guests took

part.

Rev. J. Kristalovich is pastor of this newly-erected church.

This structure lends to old world tradition despite its contemporary facade, this church has kept the rounded arches and tripartite plan of National Ukrainian shrines. This place of worship is so constructed that the dimly lit nave with long sloping roof, contrasts with bright streams of light from the three arch - towers showers the sanctuary. Under the shorter sloping roof Houses the Sacristy, offices and rectory.

—By Don Desanko

President, Holy Family U.C.Y.

Bishop Borecky Trophy For Best U C Y Local in Toronto Eparchy

The Diocesan Executive has decided to sponsor a trophy for the best U.C.Y. local in that diocese. This was initiated for the following reasons:

To stimulate activities among the locals;

To reward the locals for their contribution to the U.C.Y.O.;

To encourage closer relationship between the Diocesan and the local executives.

Here below are the rules and regulations for the Bishop Borecky Trophy:

1. The local must have 100% membership registered with the Diocesan H.Q. to be eligible.

2. Each local shall submit a report to the Diocesan Executive two weeks prior to the Diocesan Convention.

3. The local report submitted shall be signed by the President and witnessed by the Spiritual Director of the local.

4. The judging will take place at the Diocesan Convention.

5. The trophy shall be held by the winning local until the next Diocesan Convention.

6. Any damage sustained to the trophy will be paid by the Club responsible.

Your local may be the recipient of this trophy at the Diocesan Convention to be held on August 31 - Sept. 1-2, 1963.

Further details will be forwarded at a later date.

—Toronto U.C.Y. Diocesan Exec.

Seven Steps Towards Getting A Job

For those UCY members who may be graduating from high school or university and will be looking for employment soon, the following article taken from the March - 1963 issue of the Reader's Digest, may be of some help.

The article is one describing the work of an expert in the job counselling field, Mr. Ray A. Ziegler, director of the senior work division of the Oregon Bureau of Labor. He conducts a two-session night course in Creative Job Search Techniques at Portland Community College. Of 1500 who took the course in its first year, 1200 are now working, and nine out of ten of them say they owe their jobs to what they learned there. Space in the Youth magazine prevents us reprinting the entire article word for word, however we will outline the seven steps as set down by Mr. Ziegler. A point worth remembering when job-seeking is summed up in the following statement in the article — "However ample his ability, the average job seeker usually has little knowledge of how to sell that ability on the labor market."

First, remember that there are always jobs available at every salary level, because of the constant "churning" of the labor market. Using U.S. Department of Labor statistics, Mr. Ziegler stated "There are 350,000 jobs within driving distance of us right now. Use a rock-bottom estimate of the turnover rate, say four percent. That means there will be 14,000 openings in the next month alone — as available to you as to anyone else."

Second, zeroing in on one of these jobs should be an organized, full-time job in itself. Set a goal of a certain number of applications a week—always making the applications IN PERSON, not just by letter or tele-

phone. For non-executive jobs, an attainable goal is one application an hour, 40 a week; for jobs at the executive level, which require longer interviews, 10 to 12 a week. Don't think that when you've applied once you have that company permanently covered; keep going back. Some employers, as a matter of policy, hire a man only after his second or third visit.

Third, analyze your experience and ability. Do it RUTHLESSLY and OBJECTIVELY. Answer the following six questions at length.

1. What things have I done with any degree of success?
2. What things have I done that others have commended me for doing exceptionally well?
3. What jobs have I held? (Describe them in detail.)
4. What equipment can I operate?
5. What are the things that I really like to do?
6. What are the things I don't like to do?

Surprisingly, says Ziegler, most people find they have underestimated their potential before considering the questions in detail as outlined above.

Fourth, once you have your potential, decide whether you are now qualified to get full benefit out of it. If not, it may be wise to take night-school or correspondence courses after getting a job — or even go back to school for further training. For young people especially, a year or two or three invested now in self-improvement can pay enormous dividends. The average 25 year old has 80,000 working hours ahead of him; multiply your expected working hours by your present hourly wage — and then by the hourly wage you could earn if you increased your skills.

Fifth, write a resume. This is the MOST IMPORTANT single tool in any job search. It is simply a one or two-page typewritten list of your jobs and skills, prepared in such a way as to advertise everything saleable. It is drawn up in reverse chronological order, the most recent experience listed first. Avoid generality — subject your resume to hard analysis; make it a hard-selling document with the irrelevancies eliminated. An employer wants to know more than that you were “a salesman”; were you just an order-taker in an easy line, or did you have to get out and sell hard? Whatever you were successful at should be spelled out.

The resume provides leverage to the job-seeker. First, it makes possible a high rate of applications, since less time is wasted filling out application forms. More important, it allows you to set the tone and direction of the interview. Many job-seekers emerge from interviews with the miserable realization that their strongest points were never discussed. A good resume prevents this.

Sixth, study the labor market and its economics. Too many think that they’re “asking for a job”; actually they’re trying to sell their services — a given quantity of usable energy, of a certain quality, on which the employer can make a profit. You buy a package at the store not as a favor to the clerk but because you want what’s in it. An employer hires you for the same reason. Consult your nearest employment-service headquarters to learn which employers are shopping for what skills.

Seventh, know the specific avenues that lead into the labor market. Many people try ONLY the help-wanted ads and the government and private employment agencies. This is only “scratching the surface.” Some others

are:

a. A canvass of plants — talk to workers at quitting time, they’ll tell you a lot about a company’s hiring practices.

b. Friends and neighbors. “Employers put personal referrals from employees high on their list of supply sources.”

c. New construction. “Every new office building or factory has to be staffed, from office boy to building manager. And many of the tenants will be new and expanding businesses, or will have to replace employees who didn’t make the move.”

d. Civil Service. Government is one of the biggest employers in the country, and therefore merely by the mathematics of the turnover rate it should have the largest number of available jobs.

e. High school or college job counselor. “But don’t depend on him alone.”

For any field, you can make up your own list: the Yellow Pages, trade papers, a union agent, trade associations — all can give invaluable leads. But the seeker has to work at it, that’s the heart of the matter. “I tell the students I’ll give them half of what’s needed; the knowledge,” Ziegler says. “But they have to add the other half the determination and raw energy.”

HAVE YOU MOVED ?

Please Give Your

NEW ADDRESS

The Creative Mission of Youth

More and more continuously these days, does our national consciousness focus on the problems of youth. Our young people, their joys and their disappointments, their security, their preparation for life, their outlook for contentment and happiness, are very much with us as we try to envisage the better social order that we hope is in the making. Nor is this at all surprising. After all, the urge for self-reservation is strong in the group, even as it is in the individual, and a nation recognizes that the arms of those who today stand on life's threshold are freighted with its expectations. If they are lost — lost to honour and integrity and zeal for freedom — the nation is lost. If they fall prey to error, to cheapness, to opportunism, to theories and doctrines that are alien to right reason, the nation is on its way into bondage. Better times await the coming of better men and women; we dare not sit idly by and allow our young people to deteriorate.

Much of the effort we have expended to date in connection with the Youth Problem has been by way of definition. We are trying to find out what modern living, with its changes, its accelerated tempo, its shifting standards and values, is doing to those who have only just begun to live. We are studying youth in relation to employment, in relation to education, in relation to the increase in leisure time. We are discovering things we never knew before, or, at least, to which we paid but scant attention, about the health of youth, about its home life, about its manner of recreation, about its readiness to assume the duties of citizenship. All of which we hope will yield us a basis, a basis in fact and not in conjecture, for doing those things that must be

done if the young people are to be equipped to bear the wider and deeper responsibilities which all too soon must rest on your shoulders.

What disturbs one more than a little, in reading reports or listening to discussions of the Youth Problem, is the frequent accent on the obligation of adult society to solve all of youth's problems. We are told that society has failed youth, tricked it, led it into blind alleys and left it to extricate itself as best it might. Young men and women are given the impression, or might well take it from what they read or hear, that the adult world has conspired to wring existence dry of all opportunity or possibility of happiness and left them nothing but dreams that never can come true. This is, of course, extreme nonsense and serves no purpose other than to make malcontents out of young people and to embitter their souls. He serves youth best who puts his accent, not on what he is going to do for youth, but on what he hopes to accomplish by way of enabling youth to do things for itself. The real joy of life is giving, not in receiving, in sustaining oneself and others, and not in being sustained. The life is bound to be unhappy that is built on the conviction of having been unjustly treated and never having a chance.

Such a conviction, on the part of the great majority of youth, would be quite without foundation. To be sure, the world in which they find themselves is not a perfect world. A perfect world there never will be. For this we can be devoutly thankful, for it is through adversity and labor and struggle that the human soul finds greatness and peace. Yet the boys and the girls who are even now emerging into manhood and womanhood are very well off in-

deed, judging from standards that prevailed in years gone by and which prevail today in almost every other country in the world. Of course there are areas in this land of ours, sometimes in the crowded, fetid slums of a big city, sometimes out of the barren, unproductive land, sometimes where ignorance, and malice, and greed have had their way, sometimes where the exigencies of the situation have proven too much for even the best will in the world, in which youth simply has no chance. However even in such situations there is hope. Rather is it our zeal, mindful of the words of Him Who said, "I am come that they may have life, and may have it more abundantly," to discover ways and means that are wise, to enable every boy and girl and every man and woman to live and move and have his being in an environment and amid conditions that accord with the dignity of a human personality.

What youth needs, what youth wants, is not to be pampered and regarded as the helpless object of charity; what youth needs and what youth wants is not to be treated as a parasite dependent on society's largess. What youth needs and what youth wants, what youth has a God-given right to enjoy, is the opportunity of belonging, of being itself unto greatness of soul. What youth needs and what youth wants is the right answer to the question, Why am I here on earth? and the guidance that is necessary if it would live in accordance with that answer. Here is the root of the youth problem. Unless this fundamental need is satisfied, neither jobs, nor recreation, nor health, nor better homes, nor greater social security, nor anything else at all will avail. For it remains eternally true that "life is more than the meat, and the

body more than the raiment." "Seek ye first the kingdom of God and His justice, and all things shall be added unto you." Those who in their eagerness to find other things know nothing of the quest for God, will discover all too late that what they have garnered is but the grass of the field, which is today and tomorrow is cast into the oven and burned.

"And God created man to His own image; to the image of God He created him." The purpose of human existence is to be sought in the Mind of the Creator. We do not belong to ourselves. Our lives are not our own, to make of them any disposal we see fit. We proceed rationally only when we begin with the acceptance of the fact of our creaturehood, and all that it implies of submission to the Will of God. "Remember thy Creator in the days of thy youth," warns the Scriptures, "before the time of affliction come, and the years draw nigh of which thou shalt say: they please me not." Young people have a right, prior to every other right, to know God, that, knowing Him, they may love Him, and loving Him, find peace and security and happiness in His service.

—From "The Mission of Youth in Contemporary Society"
By George Johnson
Submitted by the Toronto
Diocese

A Prayer Book . . .

"MY DIVINE FRIEND"

will be given to the

1500th subscriber

Will the Winner be From

Your Diocese?

A SPRING EVENING

Close by the house the cherries flower,
Above the orchard the beetles hum,
Still singing, the girls homeward come,
The tired plowmen's steps grow slower,

The mothers with supper wait at
home.

Close by the house they eat their
supper;

Just then the evening-star appears;
As daughter serves. Her mother cares
To teach to do things in ways proper.
The nightingale's song interferes.

Close to the wall on the clay-benches
The mother lulls her Nell and Bill,
And falls asleep against her will.
All fall asleep . . . But the sweet
wenches

And nightingales are singing still.

—by Taras Shevchenko

САДОК ВИШНЕВИЙ...

Садок вишневий коло хати,
Хрущі над вишнями гудуть,
Плугатарі з плугами йдуть,
Співають ідучи дівчата,
А матері вечерять ждуть.

Сім'я вечерея коло хати,
Вечірня зіронька встає.
Дочка вечерять подає,
А мати хоче научати,
Так соловейко не дає.

Поклала мати коло хати
Маленьких діточок своїх,
Сама заснула коло їх.
Затихло все... тільки дівчата
Та соловейко не затих.

Тарас Шевченко

When Does Education Stop?

The war had passed us by on Guadalcanal in 1945, and we could see certain victory ahead. Relieved of pressure, our top officers in the South Pacific Force could have been excused if they loafed, but the ones I knew well in those days used their free time to educate themselves in new fields. One carrier admiral studied everything he could on tank warfare. The head of our outfit, Vice Adm. William Calhoun, spent six hours a day learning French.

I asked him about it. "Admiral, what's the big deal with French?"

"How do I know where I'll be sent when the war's over?" he replied.

A few nights later I happened to participate in an officers' study group. As we were breaking up, the leader asked me, "By the way, Michener, what are you studying?" The question stunned me, for I had been studying nothing.

As I walked back to my quarters, the challenge implicit in his probably idle question touched in me a profound response, and that very night I started work on something I had been toying with for months. In a lantern-lit, mosquito-filled tin shack, I began writing *Tales of the South Pacific*.

I know now that the good work of the world is accomplished principally by people who dedicate themselves unstintingly to big, distant goals. Weeks, months, years pass, but the good workman knows that he is gambling on an ultimate achievement which cannot be measured in time spent. Responsible men and women leap to the challenge of jobs that require enormous dedication and years to fulfill, and are happiest when they are so involved. This means that men and women who hope to make a real contribution to society must re-educate themselves periodic-

ally or they are doomed to mediocrity.

The average man (let's leave out doctors and highly specialized scientists) can expect to work in three radically different fields before he retires. The lawyer is dragged into a business reorganization and winds up a college president. The engineer uses his slide rule for a while, then finds himself a sales expert and ends up in labor relations. The school teacher becomes a principal, later on heads the town's automobile agency.

I have been typical in that I have had widely scattered jobs: teacher, businessman, soldier, traveler, writer. No college education could give me specific preparation for any of these jobs, but mine did inspire me with the urge to re-educate myself constantly.

By fantastic luck, I got to Swarthmore College, outside Philadelphia, just as it was launching an experiment. At the end of my sophomore year, the faculty assembled a group of us and said, "Life does not consist of taking courses in small segments. A productive life consists of finding huge tasks and mastering them with whatever tools of intelligence and energy we have. We are going to turn you loose on some huge tasks. Let's see what you can do with them."

Accordingly, we were excused from all class attendance and were told, "Pick out three fields that interest you." I chose logic, English history and the novel. The faculty said, "Go to the library and learn what you can about your fields. At the end of two years, we'll bring in some experts from Harvard and Yale whom you've never seen, and they will determine whether you have educated yourself."

What followed was an experience in intellectual grandeur. The Swarthmore professors, realizing that when I was tested they would be tested too, helped

me to gain as thorough an education as a young man could absorb. When the two years ended, the visiting experts arrived and for a week they queried, probed and heckled. At the end, one of the examiners said to me simply, "You have the beginning's of a real education."

He was right; it was only the beginnings. Nothing I studied in college has been of direct use to me in my various occupations. If my education had ended the week I stood before those examiners, I would have proved a useless citizen. But what I did learn was how to learn how to organize, how to educate and re-educate myself.

From my own experience and observation, I realize today that it is not so much the education that counts: it's the self re-education — the discipline that keeps a man driving toward hard and distant goals, the human values he believes in.

Specialization is not enough; what the world needs for the big jobs — historically, culturally, morally — are well-rounded human beings.

I remember a day in 1942 when the U.S. Navy was hungry for talent. Four of us were shivering in our shorts in a small room. A grim-faced selection committee asked the first would-be officer, "What can you do?" and the man replied, "I'm a buyer for Macy's, and I've trained myself to judge very quickly between markets and prices and trends." The committee replied, "Can't you do anything practical?" And they shunted him off to one side.

When the board asked the next man, a lawyer, if he could do anything practical, he had to confess, "I can weigh evidence and organize information." He was rejected.

I was third and when I answered, "I know language and a good deal of history," the board groaned and I

went shivering away.

Then the fourth man said boldly, "I'm a college-trained engineer, and I can overhaul diesel engines." The committee practically embraced him, and made him an officer on the spot.

But this is not the end of the story. When the war was over, the Macy's buyer was assistant to the Secretary of the Navy, in charge of many complex responsibilities requiring **instant** good judgment. He had given himself courses in naval management and government procedures and had become a top expert. The lawyer wound up as assistant to Admiral Halsey, and

in a crucial battle deduced logically from intelligence reports just where the Japanese fleet had to be. He came out covered with medals.

I got the job of Naval Secretary to several Congressional committees who were determining the future of America in the South Pacific.

What was the engineer doing at the end of the war? He was still overhauling diesel engines.

—By James A. Michener
Author of "Tales of the South Pacific", "The Bridges at Tokori"
Submitted by Saskatoon Diocese.



The Art of Changing Yourself

Man alone, of all the creatures of the earth, can change his own pattern. Man alone is architect of his destiny.

William James declared that the greatest revolution in his generation was the discovery that human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives.

History and literature are full of examples of the miracle of inner change. Do you know the Persian story of the hunchback prince who became straight and tall by standing each day before a statue of himself made straight? **Change** requires the substituting of new habits for old. You mold your character and future by your thoughts and acts.

Change can be advanced by associating with men with whom you can walk among the stars.

Change can be inspired by selecting your own spiritual ancestors from among the great of all ages. You can practice the kindness of Lincoln, the devotion of Schweitzer, the vision of Franklin.

Change can be achieved by changing your environment. Let go of lower things and reach for the higher. Surround yourself with the best in books, music and art.

Change can be accomplished most of all through the power of prayer, because with God all things are possible.

—Reader's Digest, March, 1963.

If you can dream — and not make
dreams your master . . .

If you can fill the unforgiving minute
with sixty seconds' worth of distance
run,

Yours is the Earth and everything
that's in it,

And — which is more —

You'll be a Man, my son !

—Kipling.

A pessimist is a man who thinks
everybody is nasty as himself, and
hates them for it.

—George Bernard Shaw

Golf was, I should say offhand, the
most useless outdoor game ever de-
vised to waste the time and try the
spirit of man.

—Westbrook Pegler

God puts something good and some-
thing lovable in every man His hands
create.

—Mark Twain

It is impossible to defeat an ignorant
man in an argument.

—William G. McAdoo

Any day now we expect to see power
steering for back seat drivers.

Judging from the way some fellows
drive, if the road turns the same time
they do, it's a coincidence.

Fishing is just a jerk at one end of
the line waiting for a jerk at the other
end.

When you criticize your child for not
being smart, remember a wooden
head is one thing that can be inherited.

The best things in life are still free,
but the tax experts are working over-
time on the problem.

The modern idea of roughing it is
to camp out without a television set.

Most husbands want a wife they can
love, honor and display.

The rainy days for which a man
saves, usually comes during his va-
cation.

Amateur shows are a means for
people with no talent to prove it.

Doctors advise walking for health,
but I've yet to see a mailman who
looked as if he could whip a truck
driver.

They laughed when I spoke to the
waiter in French — they didn't know —
told him to give the check to the other
guy.

Some persons think if they wear
their best clothes on Sunday, they're
observing the Sabbath.

An Eskimo is the only person who
sits on top of the world and he lives
in an igloo and eats blubber.

The theory of Communism may be
summed up in one sentence. Abolish
all private property.

—Karl Marx & Friedrich Engels

Conceit is God's gift to little men.

—Bruce Barton.

Money may be the husk of many
things, but not the kernel. It brings
you food, but not appetite; medicine,
but not health; acquaintances, but not
friends; servants, but not loyalty; days
of joy, but not peace or happiness.

Признання для Церкви Пресв. Родини у Форт Руж

“Архітекчурал Форум”, один з найповажніших журналів для справ архітектури, що виходить в Нью Йорку, помістив у своєму травневому числі 1963 дві світлини Церкви Пресв. Родини на Форт Руж б. Вінніпегу, що її врочисто відкрито та посвячено в неділю 24 березня ц. р. та якої фотографію мали наші Читачі у зв'язку з тим на першій сторінці 12-го числа “Поступу” з датою тієї ж неділі. Як відомо, Церкву Пресв. Родини збудовано за проектом архітекта, професора Манітобського університету, Радослава Жука і є вона однією з українських Божих Храмів, що сміливо сполучують тради-

ції рідного церковного будівництва з модерними в сучасному світі архітектурними течіями. Журнал “Архітекчурал Форум” широко описав українські риси та характер Церкви Пресв. Родини, помістивши її світлини в огляді визначних модерних будівель з фотографіями з Франції, Італії, Англії, Швеції та навіть Японії і тим самим залучив і цю українську католицьку святиню до гідних найбільшої уваги будов. Це водночас мабуть перше таке відзначення для української церкви в цьому видному органі архітектурного мистецтва, зрештою відомому в усьому світі.

ATTEND - - -

Toronto U C Y Diocesan Convention

On August 31 – September 1
